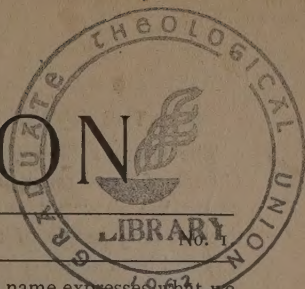


THE GUIDON

Vol. I.

SAN FRANCISCO, AUGUST, 1891.



THE GUIDON.

A Monthly Publication, conducted by

THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

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"WHAT'S IN A NAME?"

[GUIDON—A small flag or streamer, as that carried by cavalry, or that used to direct the movement of a body of infantry. The guidon, according to Markham, is inferior to the standard, being the first colour any commander of horse can let fly in the field.—*Grosse, Military Antiq. II, 253.*]

It is a happy child that enjoys the privilege of choosing his own name. Many struggle through life bearing names that with good reason they despise. There ought to be a name exchange where misfits could be disposed of at a fair discount. But we, being born late, can name ourself, and we are pleased at finding one that seems to fit. A guidon, though most useful, is a modest thing. It is never flaunted as a banner to lead the host; it is not a standard saluted by guns and preceded by a band; it is simply a small flag that somebody uses in directing a marching column. According to ancient authority, it is the first color that can fly in the field. It is the especial emblem of the cavalry, and being small is easily carried.

Now in our church army the "Onward Club" corresponds to the cavalry service. Its mount is youth and enthusiasm. It is ready to dash where duty calls or danger threatens. It can win no battles by itself, but when the heavy artillery of the Society for Christian Work and the Channing Auxiliary (Batteries A and B of our command) need support it can give it; while its special duty is to protect Pilgrim Sunday School, the proud Infantry column from which all branches of the service are recruited. So this paper is

THE GUIDON. The name expresses what we want to be, and having deliberately chosen it, it only remains for us to live up to it.

The First Unitarian Church and its societies deserve an organ. The interest we feel in it demands a method of expression and communication; this we hope to furnish. Each society will be given a department and asked to edit it, and it can not be doubted that this interchange of information and purpose will stimulate interest and be generally helpful. And while our own society will be our immediate object, we hope through notes and correspondence from our sister churches to strengthen the bond that unites us, and do something to promote the general interest of our Faith. Beyond this we hope our little flag will do service in that larger army, which embraces many corps—the Army of Humanity; and in so far as it can guide its regiment it shall be toward the broad way where prejudice and bigotry are left behind and all who seek truth and right march side by side to do battle for a common cause.

The future of THE GUIDON depends upon how it is received and the support it commands. Its size will be graduated to its subscription list; we will furnish as many pages as our receipts will pay for. Its character will also largely depend upon the response to this appeal. If it is found that there is considerable interest throughout the coast in a paper that shall represent Pacific Unitarianism, its purpose will be to supply that want, and its scope will be broadened and its size increased that it may be more fully representative. If its main support comes from our own Society, it will be made more especially its organ, and less space will be given to general intelligence.

A cordial support of this undertaking is earnestly urged. The possibility of usefulness is great—the result rests with those to whom this opportunity is presented.

THE ONWARD CLUB.

The Onward Club of the First Unitarian Church of San Francisco began its vigorous young life about a year and a half ago. A dozen young people of the Sunday School who had been meeting at the church for a number of Saturday evenings, previous to Christmas, preparing decorations for the festival, enjoyed so much the pleasant social intercourse, that when the holidays were over it was proposed to continue the evening meetings in the form of a Sunday School Club. The need of such an organization was shown by the eagerness and interest felt in the plan; and a full first meeting was held in the church parlors on March 29, 1890, when the Onward Club was formally organized, and decided upon its name and duties.

Since then it has proved a steadily increasing influence in the Sunday School, and has taken upon itself numerous tasks which were previously neglected, or performed by the kindness of individual persons. Its first year progressed successfully under the presidency of Mr. Cutler Bonestell, and its second, begun under the guidance of Mr. Abbot A. Hanks, promises to continue its record of good work.

Assistance has been given in the Sunday School by the Committee for the Welfare of the School, which has provided help in the library each week, and organized a small choir to assist in the singing, while young ladies appointed by them have attended each Sunday to the decoration of the rooms with ferns and flowers.

The Charitable Committee has used, with wise discretion, the limited means at its command, devoting itself to a number of small good works rather than to any one large charity. Clothing has been collected and given to the Boys and Girls Aid Society, and the Society for Christian Work, besides several kindergartens. Papers and books have been sent to people in isolated country places, and a number of families in destitute circumstances have been provided with money, food and clothing. Young ladies have visited the Old People's Home, and, until it was rendered unnecessary by other arrangements, the Boys and Girls Aid

Society was supplied every Sunday afternoon for a year with two young ladies to conduct the religious services there.

The Committee on Entertainments has given a number of pleasant evenings to the Sunday School children, at the nominal admittance fee of ten cents; these entertainments have usually consisted of tableaux, shadow pictures, or music, followed by a supper of cake, sandwiches and lemonade, and an hour of merry games in the church parlors; and have given the children of different classes the best opportunity of becoming acquainted, and interested in each other. The Christmas festival, last year, was largely in the hands of this committee, and proved unusually profitable, netting quite an amount for the Sunday School treasury.

The Committee on Studies has carried on a small but very earnest class for the study of Shakespeare, of which Mr. Horace Davis has kindly taken direction.

One of the most important works of the Club has been the formation of offshoots of itself,—Ten Times One, and Lend a Hand Clubs,—in almost every class in the Sunday School, where the little ones are brought into active co-operation with our aims, and are working earnestly and helpfully in many branches of charity. A future number of *THE GUIDON* will take up more in detail the work of these little clubs.

The Onward Club has given active help in the movement to establish a second Unitarian Church in San Francisco. Ushers have been provided every Sunday for the evening service at Mission Music Hall, and six young ladies from the Club volunteered to serve for three months as teachers in the little newly-born Sunday School. Gilbert's farce, "Tom Cobb," was very successfully presented by the Entertainment Committee, and from the proceeds over \$75 was paid to the Mission Society, besides the gift of 100 hymn books to its Sunday School.

The work of the Publication Committee is seen in the birth of *THE GUIDON*, which the Club hopes to make the mouth-piece for our various Unitarian societies, and the organ for a larger knowledge and sympathy be-

tween the disciples of our faith on this coast.

With the record of good work behind it, the Onward Club looks forward to fresh fields of usefulness. The other societies of the church, with an increasing realization of its earnestness, are admitting it more and more into their work, and its own particular place in the Sunday School it would be hard to fill by any other organization.

With an average membership of seventy conscientious young men and women, full of interest and enthusiasm, the Onward Club looks forward to-day to a bright and useful future.

A. H.

Mr. William G. Eliot, of the Harvard Divinity School, has accepted the invitation of the Unitarian Church, of Seattle to become its pastor for the year following the 1st of next September. His coming is anticipated with great pleasure by those who knew him, and those who have heard the highly appreciative things said of him in the East.

The Unitarian Club hopes to have Rev. Minot J. Savage at its annual meeting in September.

Mr. Savage will lecture in Oakland, Friday September 3d, and in Alameda, San Francisco and San Jose on dates to be hereafter announced.

Mr. Horace Davis returned to San Francisco in June, and reports a pleasant and successful trip. On the home voyage he employed a portion of his time in preparing a paper for the Chit-Chat Club, on "The Classic and the Romantic."

A letter from Portland, kindly extending a greeting to THE GUIDON and reporting renewed activity in church matters, is unavoidably crowded out of this issue, but will be a welcome corner-stone of the next.

The Pacific Unitarian Conference will meet in Los Angeles, October 20th to 23d. The general subject at this Conference will be the position and responsibility of the Unitarian Church in the religious movements of to-day.

VACATION, CHANGE AND REST.

Vacations and holidays are in order and in fashion. It is good to stop work occasionally and change off to another set of muscles, or to new scenes and surroundings. Vacation is a time of freedom from work, duty, or service. Shakespeare somewhere talks about lawyers in the vacation, referring to the custom of courts, and in the famous poem "Hudibras," in which wit, learning and satire unite to ridicule the Puritans, Butler says:

"Why should not conscience have vacation,
As well as other courts o' th' nation?"

Well, why indeed? Because a good and healthy conscience never gets tired, and if it is a sick conscience, vacation will not cure it.

But if conscience is so athletic and self-sustained, body, muscle and brain are not. They have a certain storage capacity, and when the supply is exhausted, they must be replenished with new force. The great vacation for all is sleep, save for those on whose pillow roost the cawing birds of care. Thus the poets have lavished upon it all endearing epithets, and twined it with vines and flowers of loveliest sentiment:

"Sleep, that knits up the ravell'd sleeve of care,
The death of each day's life; sore labor's bath.
Balm of hurt minds; great nature's second course.
Chief nourisher in life's feast."

Great workers are usually good sleepers, which implies, not that they are sleepy, but that they sleep well. The number of hours required for sleep differs with constitution and temperament. Wisdom here, consists in finding what is needed, and getting it. Humboldt's powers were renewed in five hours, while Webster's required eight; and children, if they are treated wisely, are allowed to sleep until they wake, unless the house is on fire—*then they should be awakened*—gently, not rudely, as if one were frightened.

In the level monotony of ever-returning and never-ending work; in the hurry-scurry of haste, or helter-skelter of confusion, or on the long dog-trot of the hot and dusty road of plodding duty, sleep is the great vacation; nature's respite, and completest change; more than mountain, landscape, sea or river. But we are not quite satisfied with going to bed and getting up, nor should we be.

SOCIETY FOR CHRISTIAN WORK.

For many years there has been in connection with the First Unitarian Church of San Francisco a society for benevolent objects—the management more or less devolving upon ladies. To this Society belongs the credit of establishing the first sewing school in the city, which was started by a few earnest workers; it prospered and grew in strength, gathering and welcoming the poor children of every nationality, until it was difficult to find teachers to instruct them all. After a year or two, other societies took up the good work, and opened schools, which, for sectarian reasons, detracted from the first; and feeling satisfied that they had applied the entering wedge to a broader field of Christian work, and greater demands appearing before them, the ladies of the Unitarian Church organized themselves into the Society for Christian Work in the early spring of 1880.

Since that time the work has been done exclusively by the ladies of the parish, and each year justifies the expediency of such an arrangement, and each year brings upon them increasing claims for aid. In a city so cosmopolitan as San Francisco, and where charitable institutions are not so firmly established as in older cities, appeals come from all quarters, and it is one of the Society's maxims of faith never to turn any deserving ones away empty-handed, whatever be their religious beliefs, although an attempt is made to discriminate in favor of women with little children dependent upon them.

The support of the Society comes from three sources,—the dues of its members, the proceeds of bazars, fairs, lectures or concerts given under its management, and, recently, an appropriation from the Hinckley Fund.

The charities of the Society are quietly conducted in numerous directions. The ladies meet on alternate Monday afternoons in the church parlors, working for two hours in cutting, fitting and making garments for the poor. These are distributed in many quarters, wherever the need for them seems greatest, and a very large number are disposed of annually. Once a month the meet-

ing ends with a tea drinking and a little time of conversation and social intercourse, making the ladies better known to each other, and deepening the feeling of cordial comradeship in all good work.

An annual gift, usually \$50, is sent to the Montana School for the Education of Crow Indians, in charge of Rev. Mr. Tiffany, from whom come hopeful reports of good work done in cultivating religion knowledge, and patristism.

One of the constant works of the Society is the collection and distribution of books, magazines and papers, which are sent abroad in many directions, to hospitals, almshouses and jails. A most cordial letter was received by the ladies recently from the State's prison, acknowledging a parcel of reading matter sent there. The letter dwelt particularly on the scanty supply of literature at that institution, and the eagerness with which contributions are read by the prisoners. The Society is always glad to take charge of reading matter of all kinds and see it forwarded to places where it is most needed.

Among the many lesser charities which the Society performs at home, are supplying provisions and paying rents for the poor, buying sewing machines to aid women who are desirous of helping themselves, and in several cases paying traveling expenses for unfortunates stranded here by ill health or misfortune who wish to return to Eastern homes for rest and support. They have been pleased to put into their pastor's hand, from time to time, sums to relieve distresses better known to him than to them; and they have gladly assisted, as need came and means allowed, the various deserving charities of San Francisco.

Like much of woman's best work in the world, the Society affords but "short and simple annals" of its quiet charities; but seeing its broadening and helpful influence for good, the ladies composing it are satisfied to work steadily on, in the knowledge that it takes its place among the world's earnest workers for discouraged and unfortunate humanity.

PILGRIM SUNDAY SCHOOL.

One searching for a full meaning of the word chosen for the title of our paper, turning to Worcester will find as one definition the following:

"One of a community of guides established at Rome by Charlemagne to accompany pilgrims to the Holy Land."

So that a particular fitness is found in naming this modern guide of youthful pilgrims after the forerunner of the days of the crusaders.

Surely there are crusades yet to be made, and to the true pilgrim all land is holy.

Twenty-eight years ago, when our school was established, there was no doubt a strong feeling in the breasts of the founders that they were pilgrims and wanderers. Proud descendants of the Pilgrim fathers, they felt that in setting up their altars on this far western shore, they were in a way repeating history, and they named the first school of the faith in which they had been reared, Pilgrim Sunday School. That name has been dear to many, and is loved and cherished by this generation as it was by the last.

We lay no claim to having a model school; it lacks many things, but we feel that the *spirit* of it is good. Educationally, its best work is in strengthening a feeling of reverence for things that are good, and a strong purpose of helpfulness.

We draw and hold our scholars by no system of prizes or rewards. We try to make the school attractive by its cheerfulness and good feeling, but avoid everything sensational or frivolous. We are favored in having a beautiful home, and kind and generous friends, but more especially in a devoted corps of teachers. We are not satisfied with what we have actually done or been, and yet are not discouraged by complete failure. We hope to do better, and more nearly reach our ideals, and in this we trust that THE GUIDON will help us. It will mark the way, and we will observe its signals.

For many years our school stood alone on the Western Coast, a solitary sentinel far from any support, but a glance at the church

directory in another column, shows nineteen schools now established, and a strong probability of a number more. While there is a firm bond of sympathy between them, there should be something more. We ought to add to unity of purpose unity of action. We ought to gain strength by conference, and by mutual suggestions as to methods. At the coming conference at Los Angeles, it is intended to give the Sunday School a prominent part in its deliberations, and it is hoped that steps may be taken to form a Pacific Sunday School Union. A course of study to embrace a year's work is now being laid out, and it is hoped will be adopted by most of the schools, so that we may have a definite purpose and a common end to work for and to discuss.

Regularity of attendance in a Sunday School is of very great importance, and in our school we maintain a roll of honor, giving place on it to the ten who maintain the best record for a year. As a matter of encouragement we give our roll for the year just ended.

MAE FOLSOM,	WILLIE FORD,
JOSIE McDONALD,	LESLIE SYMMES,
LUCY STEBBINS,	WILLIE CARMAN,
BIRDIE BACON,	FRED WIELAND,
DOLLIE BACON,	BENJ. STAUDT.

The thirty-eighth anniversary of the Sunday School will be celebrated by a Floral and Harvest Service in the church, on Sunday morning, August 9th, at eleven o'clock. The exercises will be of unusual interest, and a full attendance is hoped for.

Mr. Davis will take up in the Bible Class, for the coming year, the admirable text-book of Mr. W. H. Lyon, "A Study of the Sects." This class is open to all, young and old, and is an opportunity to be valued. Lesson at ten o'clock.

A Sunday School convention to include the teachers of the five Sunday Schools around San Francisco Bay has been called for August 22d. The convention will be held in the parlors of the Oakland Church, and all interested are hereby invited.

THE CHANNING AUXILIARY.

On February 23d, 1887, by common consent, a meeting of ladies was held in the parlors of the First Unitarian Church of San Francisco, for the purpose of organizing a society for religious, ethical, literary and social culture. The movement had been initiated by Miss Harriet Kelsey, a woman of broad ideas and rare enthusiasm. Rev. Charles W. Wendte presided. The society was organized with a membership of about forty women, and an Executive Committee of seven members was elected. At subsequent meetings a Constitution and By Laws were adopted, and the name of the society became "The Channing Auxiliary," of the First Unitarian Church.

The society, during its four years of existence, has maintained, with steadily increasing efficiency, a Post Office Mission, for the free distribution of Unitarian pamphlet literature. In answer to advertisements in the newspapers offering such literature free, an interesting and constantly growing correspondence is maintained between the members of the Post Office Mission Committee and various persons of both sexes, living on the frontier, or in remote parts of the Pacific Coast States—miners, loggers, farmers and their wives, school-teachers—even little children, for recently the Post Office Mission Committee has brought some of the children of Pilgrim Sunday School into correspondence with children in various parts of our State, and has thus been the means of supplying to the latter interesting reading matter. The Post Office Mission Committee meets in the church parlors on Tuesday afternoon of each week. Letters are written, packages put up, and accurate records kept. The Committee at present sends out about 1600 pamphlets a month, and receives from 50 to 60 letters, writing about an equal number. If the Channing Auxiliary had no other excuse for being than the work of its Post Office Mission, it would yet feel amply justified in claiming hearty support from all friends of the Liberal Cause on this Coast. The value of the work can hardly be estimated. It is interesting to note in this connection

that in a *large proportion* of the letters received, correspondents say, in effect, "I am delighted to know what the Unitarian belief is; I long since concluded that I could no longer accept the prevailing orthodox ideas; but I did not know that there was an organized sect that believed as I did." In a future number of THE GUIDON, readers will be given a glimpse into the interesting correspondence of the Post Office Mission Committee.

In addition to the Post Office Mission work, the Channing Auxiliary has endeavored to promote the social welfare of the First Unitarian Society, by monthly gatherings of its members and their friends. It has also, while replenishing its treasury, encouraged a taste for literature and the arts, by introducing to the public such persons of eminence as Mr. John Fiske, Prof. Ernst Hartmann, Mrs. Sarah Cowell Le Moyne and Mr. George Riddle; and it has further fostered a taste for study, by the organization, during the last four winters, of afternoon weekly lecture classes, to which the public are admitted on paying the necessary fees. That the classes are a financial success may be gathered from the fact that during the last winter the Class Committee, after paying \$400 to Prof. Gayley, and about \$30 incidental expenses, were able to contribute nearly \$300 to the Channing treasury.

The society numbers about 150 members. Its income for the nine months ending June 1, 1891, was \$987.29. The larger items composing this sum were, membership fees, \$180; from Prof. Gayley's class, net, \$295.50; net result of Le Moyne readings, \$405; net result from calendar, \$66; bank dividend, \$23.91. The income of the society, except sums needed for running expenses and social purposes, is *all* devoted to denominational work. Among the sums thus distributed during the past year are \$210 to the Women's Unitarian Conference of the Pacific Coast (a part of this amount enabling the Channing Auxiliary to become a branch of the Conference); \$125 to the support of the movement for a Second Unitarian Church in San Francisco, and \$50 to the building fund of the First Unitarian Society in San Jose; while

the Post Office Mission of the Channing Auxiliary is maintained at an expense of about \$300 a year. In this last is included the cost of the monthly publication of *Scattered Leaves*, for free distribution.

The Channing Auxiliary stands pledged to-day to advance, by every means in its power, the ideas of the liberal Christian Church—love to God, service to man, intellectual freedom, personal character above all profession or belief, aspiration to whatever is true and beautiful and good. If we have accomplished anything hitherto, it has been only so far as we have been true to these high ideals. Ardently loyal to its Alma Mater, the First Unitarian Church of San Francisco, cherishing the most cordial relations with its older sister, the Society for Christian Work, and with its younger sister, the Onward Club, it pledges itself to ever renewed endeavor, and asks from its many friends a continuance of the support thus far so generously given.

E. B. E.

OUR UNITARIAN CLUB.

With the May meeting the Unitarian Club of California completed its first year. It now has on its roll 135 members, of whom 85 reside in San Francisco, 13 in Alameda, 3 in Berkeley, 25 in Oakland, 7 in San Jose, and 1 each in Sacramento and in Walla Walla, Washington. With the interest on the increase, and with new church organizations in prospect, it is certain that the limit of membership at present existing will soon be reached, and the question arise whether the limit shall not be extended from one hundred and fifty to two hundred and fifty members. Much can be said on both sides of this question. The Unitarian Club of Boston has the larger limit, and has not found it too large.

The year's work has been satisfactory. Every meeting has been a success, and one occasion may be fairly called brilliant. In fact, it would be difficult to secure from any speakers, or on any occasion, four addresses which would surpass those made at the March meeting of the Club by Drs. Alger, Hale, Stebbins and Voorsanger. The succeeding meeting was given entirely into the hands of the laymen, and, notwithstanding

the absence of many members from the city, and the high standard which had been reached on the preceding occasion, did not fall below that meeting in interest. During the greater part of the year the Club has been deprived of the presence and assistance of its President, Mr. Horace Davis, who has been in Japan and the Orient. The Club, however, expects to gain much from his trip in the rich stores of information which he has certainly acquired, and which he will, it is hoped, share with its members on some future occasion.

That there is room for this Club is no longer doubtful. The wonder only is that it was not started earlier. It affords opportunity for the members of the various Unitarian societies about San Francisco to meet and become acquainted with one another. The dinner with pleasant surroundings serves to bring out the best that is in them. The Club also provides a place for entertaining distinguished visitors from other States and sections, and gives its members a chance to meet and hear them. Very few meetings are likely to be without this pleasant feature. The influence of the Club will increase the earnestness of Unitarians for their church, and be an important factor in the building up of new societies throughout our State.

The subjects which may properly be discussed at the meetings of the Club are numerous. The best means to promote temperance, and restrain, if not destroy, the liquor curse, the evils attendant upon unregulated immigration, a careful analysis of the labor problems which are constantly demanding attention, reform in the administration of cities, the most feasible method of dispensing charity, and such like practical questions afford abundant matter and range for profitable discussion. It is to be hoped that the Club may, in time, do some practical work, as the printing and circulation of its more important papers, the establishment of a headquarters and reading-room, etc. The work which it may be called upon to do, however, cannot be outlined in advance, but will arise with the growth of the Club in strength and influence. Long life, then, to the Unitarian Club of California!

S. G. K.

NOTES FROM THE FIELD.

LOS ANGELES.—On May 31st, as many of our readers know, the Unitarian Church of Los Angeles was totally destroyed by fire. Undaunted by this terrible misfortune, the Trustees rented the Los Angeles Theater, and on June 7th a public appeal was made for funds, which resulted in something like \$7000 being subscribed toward a new church building. The following week a committee was appointed to visit eligible sites for a church, and if a harmonious selection could be made, it was thought wise to sell the present lot on Seventh street for one farther out and free from the objectionable noise of the clanging of cable bells, which has so often disturbed the Sunday worship. After some deliberation, the committee placed before the Trustees the lot on the corner of Eighth and Hope streets, also the one on the corner of Eighth and Grand avenue, as the two most conveniently situated. The congregation of the First Baptist Church have also offered their building, at the corner of Third and Hill streets, for the Unity lot and \$15,000 in cash. No definite decision has been arrived at, although, at present, the lot on Hope street seems to meet with most favor. Rev. J. S. Thomson, the pastor, has been called, and has accepted the pastorate for another year. Under his able administrations the Society looks forward hopefully to the work that is before it. Mr. Thomson delivered the Fourth of July oration at the Citizens' mass meeting, and won many friends by his frank and fearless defense of the principles enunciated in the American Declaration of Independence.

SAN DIEGO.—On a recent Sunday Miss E. B. Easton, the President of the Channing Auxiliary Society of San Francisco, addressed the ladies of the Unitarian Church. She called especial attention to the Pacific Woman's Conference, established in connection with the Pacific Unitarian Conference, and explained its great usefulness in drawing more closely together the women workers in Unitarian churches. It was necessary for us to be thoroughly well organized in order to ex-

ert our full influence; the cheer and courage which would thus come to the weaker societies was incalculable. In closing, she urged upon the ladies the importance of becoming a "Branch" of the Conference. Rev. B. F. McDaniel has steadily filled his pulpit here and at National City. This summer there has been a more hopeful business outlook, and the Unitarians, as well as others, take heart in the thought of better times.

SAN BERNARDINO.—Since the resignation of Rev. E. R. Watson, last February, the Church of the Unity, organized by him the year before, has been fortunate in having the ministrations of Rev. Eli Fay, D.D. Dr. Fay is so well known throughout Southern California that the mere announcement of his coming to San Bernardino to preach drew out large audiences, which completely filled Davis Hall. About Easter-time the Opera House had to be secured for the Sunday services, and now the Unitarian Society of San Bernardino is probably the most influential in the town. In September, after the present vacation, it is hoped that immediate action may be taken leading to the building of a fine house of worship.

SANTA BARBARA.—The beautiful Unity Chapel is slowly nearing completion, its fine stone tower giving it a richness and strength admired by the many strangers who make the Arlington Hotel, just across the street, their headquarters. In the next number of THE GUIDON we hope to give a full description of the church, written by the pastor, Rev. P. S. Thacher.

FRESNO.—Rev. S. A. Gardner, the popular minister of the "Unity Society," is now enjoying a well-earned vacation. Services will be renewed, in the Barton Opera House, September 13th.

POMONA.—Rev. Charles L. Clayton has been filling the pulpit, as a supply, for the past two months, the Society having invited him to remain until August 1st. On June 14th, Rev. Thomas Van Ness made the church a visit, preaching in the Opera House, on "Foundation Stones of the Liberal Faith." At the close of the service, the con-

gregation held a meeting for the election of Trustees. Mr. Stoddard Jess was again made Chairman. It was decided to continue holding services, for a while at least, in the Opera House, and the members were urged to do their utmost to interest and bring in strangers. The meeting was particularly fortunate in having present the former pastor, Rev. E. C. L. Browne.

OAKLAND.—Rev. Chas. W. Wendte returned from his Eastern trip, looking much better and stronger. He preached his first sermon after the vacation to a crowded audience. The work on the new church is progressing in a satisfactory manner, and it is now confidently hoped that the dedication may take place September 6th. Rev. Minot Savage, of Boston, has been engaged to give the opening sermon.

BERKELEY.—The little Sunday School, now about a month old, continues to gain in enthusiasm. Church services have been held, more or less regularly, in July, Rev. Dr. Stebbins preaching on the 12th, Mr. Van Ness on the 19th and Mr. George E. Church on the 26th. It is hoped that a permanent minister may be secured by October.

SAN JOSE.—The deed has been signed for the new church-lot on Third street, opposite St. James Park. In July, the Building Committee appointed a sub-committee of three to consult with the architect, and complete the plans and advertise for bids. Mr. Haskell, the pastor, looks forward confidently to being in his new church this time next year.

ALAMEDA.—A very pleasant reception was given to Rev. Geo. R. Dodson and his wife, in the Masonic Hall, nearly all the members and friends being present. Mr. Dodson comes to California from Jackson, Mich., and has, so far, preached only through the month of July. The interest in his sermons grows, and it is hoped that he will consent to make Alameda his permanent home.

UNITY MISSION, SAN FRANCISCO.—This new movement was started by the Superintendent of the American Unitarian Association, Rev. Thomas Van Ness, on the first

Sunday evening of last March, and followed from the interest awakened by the sermons of Rev. W. R. Alger. Mr. Van Ness hired the Mission Music Hall, corner of Twenty-first and Howard, and together with Dr. Stebbins and Rev. N. A. Haskell, has kept up continuous evening services until July 1st. Audiences from one hundred to two hundred have been drawn together, and a determined feeling awakened in that quarter of the city to have a permanent liberal religious church. The Sunday School, started in April, has now some sixty pupils. The formation of this Sunday School has been largely helped by the interest and unselfish efforts of certain members of the Onward Club, who volunteered their services as teachers, and in other practical ways. The "Red Letter" Days, certain Sundays, such as Memorial Day and Flower Sunday, have been put entirely in charge of some one class responsible for the program, and this innovation has worked well, giving a new interest and pleasure to the children. The Sunday School will reopen the first Sunday in August, the session being held at 2:30. The evening services will reopen on the 16th.

WHATCOM, WASHINGTON.—Rev. S. F. McCleary, a student at the Harvard Divinity School, is spending three months in Whatcom. Mr. McCleary opened Unitarian services on the evening of July 5th, a good-sized audience being present. The impression made was most favorable, and new interest has been awakened in the establishment of a liberal religious society. Last summer Rev. W. E. Copeland visited Fairhaven and Whatcom, and preached the first Unitarian sermon. Since then they have had, at irregular times, Rev. Carrie Bartlett, Superintendent Van Ness and Rev. E. T. Wilkes. Mrs. Aitken spent some time in missionary work. It is hoped that the continuous services of Mr. McCleary may lead to a better knowledge of Unitarianism in the towns around Bellingham Bay.

OLYMPIA, WASHINGTON.—Plans have been drawn and accepted for the new Unitarian Church, and it is hoped that by Christmas of '91 the Society may be able to worship in the

new building. It will be a time of much rejoicing when the new church is finished and ready to be occupied, as the congregation has been meeting here and there in halls ever since the old church was destroyed by fire some thirteen years ago. Rev. Napoleon Hoagland, the earnest pastor of the Society, has been most efficient at this work, and it is largely due to his efforts that the scattered and discouraged congregation was again brought together. Rev. Mr. Hoagland promises the editor of "Notes from the Field" a full description of the church. In a letter of a late date we are told that "the plan is thoroughly modern; the basement is to be used for kitchen, dining-room, assembly-room and Sunday School class-rooms. The upper or main auditorium will not only be used for the Sunday services, but so fitted up that it can be used and rented for concerts, lectures and minor entertainments."

LIMEKILN, WASHINGTON.—The Unitarians of this enterprising little town have organized as "The First Unitarian Church of Limekiln," with the following officers: W. V. Harnady, President; A. D. Hale, Secretary, and Jos. McCutcheon, H. E. Schultz and A. D. Hale, Trustees.

SEATTLE, WASHINGTON.—Nearly two years ago, at the opening of the new Unitarian Church of Seattle, Rev. Ernest C. Smith, at that time pastor, organized a public reading-room, where the many strangers crowding into the fire-swept city could find a pleasant place to come in the evenings and enjoy all the latest magazines and weekly publications. The Unitarian Reading Association was, of course, small at the beginning, but a good start was nevertheless made. Since Mr. Shippen's advent this plan of a public reading-room has been taken hold of with much earnestness. The "Unitarian Library Association" has been formed under the auspices of the Parish Union of the church. In the preface to the catalogue just published we are told that "the purpose is to furnish to the public generally: 1st. On Sunday afternoons the free use of a large, well-lighted, comfortable room, where they may have the

benefit of such books and periodicals of our library as have not been drawn by members of our Association. 2d. To offer to all, for a nominal fee, membership in our Association. 3d. To supply the members the best of the popular periodicals, together with novels, histories, etc. 4th. To bring together books of reference that will aid in such literary work as may be taken up by other branches of the Parish Union. 5th. To make as large a collection as our means, and the generosity of friends, will allow, of the works of the best liberal thinkers, in order that those who desire may have the opportunity of gaining that enthusiasm for our movement which a true knowledge of its meaning is sure to secure." A circular letter has lately been issued and is being widely sent to Unitarians, asking them to show an interest in the library attempt and help it along by sending contributions of good books, upon which the express charges will willingly be paid.

PUYALLUP, WASHINGTON.—Rev. Herman Haugerud reports progress in this town. "Our Odd Fellows' Hall," he says, "in which we are now holding services, will soon prove too small if the congregation keeps on increasing this summer as it has done hitherto. If times grow better we hope in the fall to open our library reading-room, so long contemplated."

SALEM, OREGON.—Ground has been broken for the new church, the corner-stone being laid by the Masonic Order, on July 12th. The services were very impressive, and drew out a large number of people.

PORTLAND, OREGON.—A new experiment has been tried at the Church of Our Father. The Woman's Auxiliary have employed a lady to go to the church every day and attend to correspondence, seeing strangers, sending out literature, and doing all possible for the Unitarian cause. It is hoped, in this way, to reach a number of strangers, and make the church a real factor for use in the community. Rev. Mr. Wilbur, the assistant pastor, is expected to return soon from his Eastern vacation, when he will relieve Dr. Eliot. The past year has been one of great growth in the Sunday School, under the care of Mr. Wilbur.

CHURCH DIRECTORY.

CALIFORNIA.

ALAMEDA.—First Unitarian Church, Masonic Temple, corner Park and Alameda Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. GEO. R. DODSON, Pastor.

BERKELEY.—First Unitarian Society, Odd Fellows Hall, opposite the Berkeley station. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

Pastor.

FRESNO.—Unity Society, Barton's Opera House. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School after morning service.

REV. S. A. GARDNER (Independent), Pastor.

LOS ANGELES.—Church of the Unity, Los Angeles Theatre. Services every Sunday at 11 A. M. Young People's Meeting at 7:30 P. M. Sunday School at 10 A. M.

REV. J. S. THOMSON, Pastor.

NATIONAL CITY.—Unitarian Society, Kimball's Hall. Services every Sunday at 3 P. M.

REV. B. F. MCDANIEL, Acting Pastor.

OAKLAND.—First Unitarian Church, corner 14th and Castro Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. CHAS. W. WENDTE, Pastor.

POMONA.—The Unitarian Church, Opera House, corner Third and Thomas Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. CHAS. L. CLAYTON, Pastor.

SACRAMENTO.—First Unitarian Society, Pythian Hall. Services every Sunday at 11 A. M. Sunday School at 12:15 P. M.

REV. CHAS. P. MASSEY, Pastor.

SAN BERNARDINO.—Church of the Unity, Davis' Hall. Services every Sunday at 11 A. M.

REV. ELI FAY, D. D., Pastor.

SANTA BARBARA.—Unity Chapel, opposite Arlington Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. P. S. THACHER, Pastor.

SAN DIEGO.—First Unitarian Church, corner Ninth and D Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. B. F. MCDANIEL, Pastor.

SAN FRANCISCO.—First Unitarian Church, corner Franklin and Geary Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. HORATIO STEBBINS, D. D., Pastor.

The Unity Mission, corner Twenty-first and Howard Streets. Services every Sunday at 7:45 P. M. Sunday School at 2:30 P. M.

REV. THOMAS VAN NESS, Pastor.

SAN JOSE.—First Unitarian Church, Odd Fellows Hall, corner Santa Clara and Third Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. N. A. HASKELL, Pastor.

VENTURA.—Unitarian Mission.

REV. E. R. WATSON, Pastor.

OREGON.

PORTLAND.—Church of our Father, opposite "The Portland" Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. THOS. L. ELIOT, Pastor.

REV. M. A. WILBUR, Assistant Pastor.

SALEM.—First Unitarian Society, Unitarian Hall. Services every Sunday at 11 A. M. Sunday School at 12:30 P. M.

REV. H. H. BROWN, Pastor.

WASHINGTON.

FAIRHAVEN.—Unitarian Mission, G. A. R. Hall. Services Sunday at 7:45 P. M.

REV. S. F. MCCLEARY, Acting Pastor.

LIMEKILN.—First Unitarian Church. Services every other Sunday at 3 P. M.

A. D. HALE, in charge.

OLYMPIA.—First Unitarian Society, Tacoma Hall, corner Fourth and Columbia Streets. Services Sundays at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. NAPOLEON HOAGLAND, Pastor.

PUYALLUP.—Unitarian Society. Services at 11 A. M.

REV. HERMAN HAUGERUD, Pastor.

SEATTLE.—First Unitarian Church, Eighth St. near Union. Services every Sunday at 11 A. M. Sunday School at 12:15 A. M.

REV. WM. G. ELIOT, Pastor.

SPOKANE.—Unitarian Church. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:25 P. M.

REV. A. G. WILSON, Pastor.

TACOMA.—First Unitarian Society, Tacoma Av. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:30 P. M.

REV. W. E. COPELAND, Pastor.

WHATCOM.—Unitarian Mission. Services Sunday at 11 A. M.

REV. S. F. MCCLEARY, Acting Pastor.

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